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KEY

TO

GRAECULA

A FIRST BOOK OF GREEK TRANSLATION

BY

H. R. HEATLEY, M.A.

ASSISTANT MASTER AT HILLBROW SCHOOL, RUGEY

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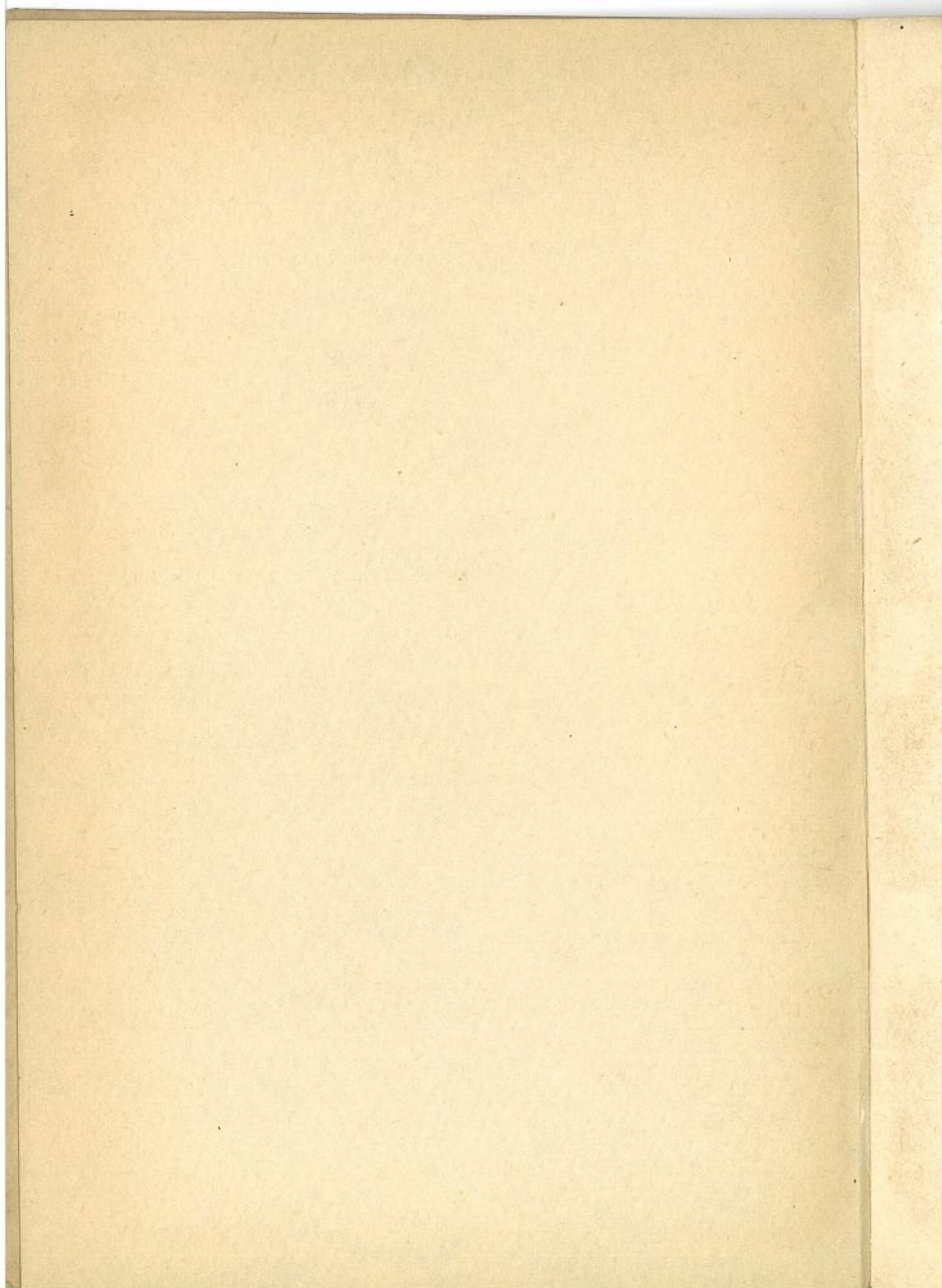
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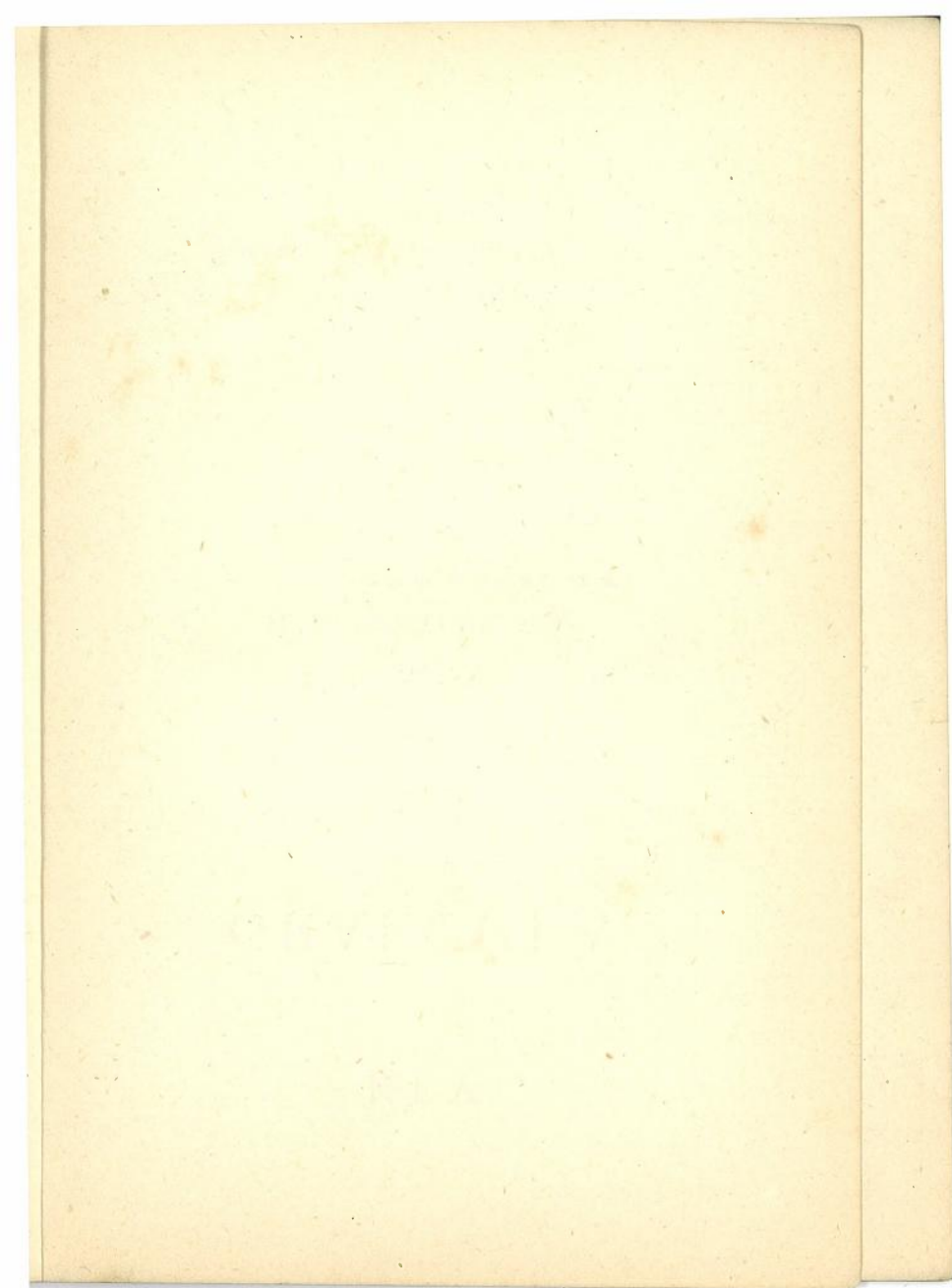
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MDCCCLXXXIII



KEY TO

GRAECULA

1. Two boys — of laughter — of a garden —
a son — of play — two men — of a robber —
with snow — names — of a table — of an ox
— to men — to me — the same things — of
a friendly (woman) — of a former (man) —
especially — otherwise — so that — often — they
were jeering — climb — they draw — he was
— they are soiling — they wish — they are —
you annoy — to each — with mud — (two) slaves
— I am quiet.

2. The ears — the father — he strikes soundly
— she loves him — he does not fly — few oxen
— I have — I punish thoroughly — do not you

hear? — the (two) boys are playing — he strikes with his hand — being ill-tempered — a wise nurse — of the hunters — about the lion — I benefit the city — we send a spy.

3. *A. I.* The cow is dragging the plough.
2. The boy is climbing on the table.
3. The soldiers are men.
4. Why do you, being a slave, annoy the slave?
5. All were jeering the slaves.

B. I have a little boy, by name Philip. Now, the boy, being light-hearted and fidgety, is never willing to be quiet. Sometimes he climbs on the table, another time on the chairs; so he often worries me.

4. *A. I.* Play is dear to all.
2. Who does not fly from troubles?
3. Laughter is no longer among mankind.
4. Snow is white.
5. Cyrus has few cows.

B. Philip (about whom the former story was told) is very fond of the steward's son; for play

and laughter is dear to each. The boys are now playing in the garden, so as to stain their clothes with mud.

5. *A.* 1. The nurse strikes the boy with her hand.

2. Do not you hear your brother's voice ?
3. The bad boy is staining his coat.
4. The farmer has the ear-ache.
5. Take this to your father.

B. Now, Philip has a wise nurse, of whom he is very fond, although she is ill-tempered. And the woman, whenever she perceives the children staining their clothes, punishes them as they deserve ; for with her hand she boxes soundly the ears of each.

6. *A.* 1. The lions in Libya are very large.

2. We hear many things about the old hunters.
3. The Athenians are watching the men in the island.
4. The wise citizens are benefiting the city.
5. Let us send a spy to the westward mountains.

B. Titus, being the best of the old hunters, used to wound many wild beasts with his bow and arrows. And hearing that the lions in Libya were very large, he desired a friend to send him the biggest of the beasts there, that he might shoot it too.

7. *A.* 1. The hunters in our parts are unskilled.
2. I love the poet's beautiful daughter.
3. The faithful dog is watching the sheep.
4. We only shoot big beasts.
5. No one helps the men in the island.

B. The friend in Libya wrote to Titus as follows:—"I desire, my dearest friend, to please you in other respects, and to send the lion. But I have no beast worthy of your bow and arrows; for the hunters in our parts, being cowards, only hunt small animals, and no one is willing to bring me a big one. Farewell."

8. *A.* 1. I think the misfortune unbearable.
2. He wears his hair very long.
3. They were weeping with their voice very loud.

4. He frightened every one by his loud voice.
5. For thy eye is terrible to the wicked.

B. Men seem somehow to be wiser than women. For they wear their hair very long, while the women (wear their's) very short. And if any one cuts a woman's hair, either from some other reason, or because she is ill, she thinks the misfortune unbearable.

9. *A.* 1. This plough is larger than that.
2. The horsemen on either wing were brandishing their weapons.
3. Through all the city there is noise and lamentation.
4. We wish to tell you all the truth.
5. The dog sleeps all day.

B. In this city there is much confusion and lamentation. For a dog, not long ago, bit with his tooth the wife of the magistrate ; and all the citizens are looking for the dog all day to kill him. And the woman in the meanwhile is dying of fear.

10. *A.* 1. Those who weep much are foolish.
2. Who remembers those who are absent?
3. Those who did these things now fare badly.
4. When we have done these things we shall help those who are in misfortune.
5. Let us punish the child who jumped on the table.

B. That boy who is crying bitterly is in great trouble, for just now, while at dinner with his father, he behaved very rudely. For he jumped from his chair on to the table and broke all the dishes which were on it. So his father now is punishing him as he deserves.

11. *A.* 1. He did many things for the sake of pleasing the city.
2. From not being just he persuades few.
3. They said many things, so as to help you.
4. To jeer slaves brings no gain.
5. He fell ill from eating much and never riding.

B. We have two generals, very different in

manner. For one, from being harsh, does nothing for the sake of pleasing the soldiers. But the other, by speaking them fair, persuades them no less than the other, and pleases all. So he is dear to the citizens and very hateful to the enemy.

12. *A.* 1. One said this, the other that.
2. The king said nothing to the doctor.
3. He, having heard this, remained willingly.
4. The king, being very rich, despises gold.
5. Thus the majority remained with the king.

B. The king therefore bade the doctor say which of the two he preferred to have. And he said, "O king, the gold I consider of no value, for I have enough in my house; but the woman I love much and wish to marry her."

13. *A.* 1. These things seem foolish to me, hearing them.
2. The westward mountains are far off.
3. The sheep come down from the mountain.
4. The horns of the bull will hurt the doctor.

5. Disgraceful things are advantageous to no man.

B. In this city there lives a very clever doctor. Now he says with regard to medicines that they benefit neither the healthy in body nor the weak. For to the healthy everything is healthy ; while to those who are not healthy nothing is.

14. *A.* I. To the pure all things are pure.

2. Who is happier than I, who possess many good things ?

3. How much trouble you have, if you must eat so many things.

4. Is not this man far the best of all ?

5. The wrestler's life is full of many evils.

B. Wrestlers have a very unpleasant life. For how can they help being unfortunate who must neither eat delicacies nor drink wine unless the trainer bids them ? And they have trouble in many other ways labouring to obtain the prizes. Therefore the life in country is best, being untroubled with any such cares.

15. *A.* I. As we have nothing we are not hopeful.

2. Say nothing foolish lest you may not please the gods.
3. He is much discouraged lest he may hear something unpleasant.
4. If you are not wise no one will love you.
5. Is he not free from fear?

B. Timon, my brother, having much property and very valuable in the house, is very nervous lest he may be robbed by thieves. But I, having nothing except some gold ornaments of little value, naturally live without fear.

16. *A. I.* The fat Athenian never runs or rides.
2. The stranger neither says nor does anything foolish.
 3. Neither drink nor eat anything unwholesome.
 4. If anybody never hurts any one he is dear to all.
 5. There is nobody one does not please, the other pleases nobody.

B. Say nothing foolish either to your friends or to your enemies, lest all may hate you. For

enemies, as is natural, hate their enemy. But if a man does not please his friends, he is never well spoken of by any one.

17. *A.* 1. The horse is a useful animal.

2. Being experienced in war I refuse to flee.
3. This pleases me excessively.
4. They obeyed their general and stood firm.
5. We have a pleasant house.

B. For my part, soldiers, as I am experienced in war and danger, I choose now to stand firm and not flee, but to obey my general. For those who withstand the attack of the enemy are no less fortunate than those who flee. Let us all therefore now stand firm, if perchance we may conquer in the battle.

18. *A.* 1. What I was saying was true.

2. Being harsh by nature, he hates every one.
3. I have many dogs, about which I want to tell you.
4. The face of his comrade, being ugly, does not please the soldier.
5. The ruler of the city has a dog, which he loves excessively.

B. The story which I wish to tell you now seems to be a pleasant one. A soldier once being ill-natured, abused a comrade for having an ugly face. The other answered, "The face which you dislike, although it is ill-favoured to look upon, does not seem to me ugly; for the enemies from whom I suffered these wounds were brave ones."

19. *A.* 1. There was no other woman that all admired so.
2. If those things don't please you, you must eat others.
 3. There was no other road which we all knew.
 4. The king about whom the poet says these things is dead.
 5. You must not eat anything else but this.

B. Cole, the king, about whom the poets sing, worshipped not only the Muses but Bacchus. For he had a very large mixing-bowl and a gold cup which everybody admired. And there were at his court three flute-players, the best of any. Now if any one wishes to serve these gods well, he must love wine and music.

20. *A.* 1. What is this that you hold in your hand?
2. I have nothing clear to say about you.
 3. The thieves, not knowing where they must flee, keep quiet.
 4. Athenians are always at enmity with the Lacedæmonians.
 5. Which of you thinks that these things are so?

B. A man once being ill-disposed towards another, as he had nothing clear to say against him, invented a clever falsehood. "This fellow," he said, "being rich, lest he may have to pay taxes to the king, lives in a little house, so as to seem to all men to be very poor." And the other, having nothing to say in answer to this, for his house really was small, was obliged to pay larger taxes.

21. *A.* 1. What are you doing, driving the sheep out like that?
2. They made him a doctor out of this money.
 3. If the magistrates call an assembly, what must we do?

4. Those who speak thus do the city most good.
5. Those who before were hostile are doing us much good.

B. "I wish therefore to advise you Athenians what you must do, lest the enemy attack you with ships. You must build thirty ships with the sacred money. But if you are not willing to do what I advise, the enemy will inflict injuries upon you."

22. *A.* 1. How happy is he who possesses so many good things.
2. You must jeer the Moschi, for they are foolish.
 3. Everybody says that this land is well off with regard to fertility.
 4. Let us push with our hands, to move the foundations of the wall.
 5. The city, as it is far from the sea, is deserted.

B. The Moschi, as they dwell in a barbarous country, seem to be the stupidest of all men.

These people, once possessing a temple in other respects not unsatisfactory, were annoyed at this one point, that it was not well situated. Therefore they formed a scheme to lean against it, and all push with their hands, so as to move the foundations.

23. *A.* 1. Even with these words the woman did not persuade the boy.

2. The Persians of to-day inhabit many large cities.

3. After doing this two or three times he called his mother.

4. Then the magistrates send another ship no smaller than the other.

5. Even his enemies loved him as he was so kind.

B. Therefore the citizens, when about to push, leave their garments behind the temple, lest they should be in their way while pushing. And after pushing the front two or three times they did no good. And returning to the back of the temple, at first they were astonished; for the clothes were no longer there. Then they re-

joiced exceedingly, for they said that in moving the temple they had moved, as was natural, the clothes also from the outside into the middle.

24. *A. I.* He inhabits the same house as his father.

2. I am going to sell my farm, slaves and all.

3. I think I am happier than you.

4. Who does not hate him for being a thief.

5. Why don't you say the same to her as to us?

B. If the story about the clothes seems to any one not to be credible, I will declare to him the whole truth. For a certain stranger happened to know all about the Moschi. He therefore, being a man of thievish disposition, came to the temple. And while they are pushing the wall he collects their clothes into the same place, and not losing his opportunity he escapes from the city, clothes and all.

25. *A. I.* It is evident to all that no one loves you.

2. I love him much because he pours out wine elegantly.
3. Ask him what he was doing yesterday in the garden.
4. I was playing in the garden yesterday, when you called me.
5. What he says, he says very well.

B. A boy once when asked by his master what he was doing, answered thoughtlessly, "doing nothing." The master hearing this beat him, for pupils ought not to do nothing, but rather to take pains about their work. "For you," he said, "as you were doing nothing then, when I beat you, now pay the penalty as you deserve."

26. *A.* 1. Surely we ought then to despise the danger.
2. All men somehow despise the Persians wonderfully.
 3. Who will disobey you since you are wise?
 4. There was once a man named Philip, who was no fool.
 5. How can any one who has heard this not grieve?

B. If any man asks you what you are doing, say nothing, for fear that you should seem to him to say something foolish. But if any one is unwilling to speak at all, every one will honour him. For how can you help honouring him, since he never says anything foolish.

27. *A.* 1. This is your opinion, but not mine.
2. Since we have resolved to ride, fetch me the horses.
3. You seem to me to take great pains about rhetoric.
4. If any one resolves not to ride, he seems the most foolish and cowardly of all men.
5. The Greeks have resolved to deprive you of your daughter.

B. Boys when learning to ride endure, as it seems to me, many evils. First, while mounting, you must take great care that the horse does not bite you with his teeth. Then, if one does not ride well, the horse kicks up his heels and throws him off. I have therefore resolved not to ride.

28. A famous general once, when on the point of ending his life, was boasting that he was in charity with all men. "For," he said, "to my friends, as is natural, I am friendly ; and to my enemies not an enemy, for I have killed them all."

29. Bacchus, the greatest of the gods in affording pleasure to men, lives curiously enough, in a wine-skin. If any one wishes to worship this god he wears a crown on his head, and those who worship him most, the god benefits greatly ; for everything appears to them double.

30. Wealth is the wise man's god, and all else is nothing ; for if a man is poor every one despises him, but the rich obtain honour from all men, as being serviceable to the state and to themselves.

31. Philosophers tell us that all living things are useful to man. But in saying this they seem to me to err in opinion. For tell me, pray, in what way do fleas help us ?

SHEPHERD. SAILOR.

32. *Shepherd.* Hail, stranger ; tell me who you are, and who is your father ?

Sailor. A shipwrecked man, but I do not wish to tell my name. And do you tell me what country this is, and what people inhabit it ?

Shepherd. Very terrible giants, who are in the habit of eating the flesh of strangers.

Sailor. Oh dear, what shall I do ? whither shall I fly, for neither land is safe to me nor sea.

MASTER. PUPIL.

33. *Master.* What do you say ? Look up and not down, or one of you will be beaten by me and weep.

Pupil. But, sir, why must we weep, for we have done no wrong ?

Master. I have time now to beat you, but afterwards from haste I shall perhaps do it carelessly.

34. *Pupil.* Why, sir, must I learn so many things ; for they are no use now and never will be ?

Master. Still, my boy, bear up, though you do feel it hard, for you learn all these things now, not as if you were going to be a shopkeeper some day, but a gentleman.

POET. RHAPSODIST.

35. *Poet.* What do you mean by saying that you are yourself the true poet, but I am not?

Rhapsodist. And I am justified in saying it; for you make your poems without trouble, while I work hard, learning your poems and other people's. Am I not, therefore, a much more poetical man than you?

SON. FATHER.

36. *Son.* Is there in the world, father, a more unhappy boy than myself?

Father. Don't talk like that, my boy.

Son. Why not, when I have so much trouble in reading a useless book; and if I make a tiny little mistake, my master, being quick tempered, beats me?

37. *Father.* Still, my boy, you must hold out; for when I was a boy I suffered just the same.

But I have much to tell you about these things, and when you have heard them from me, who am older than you, you will perhaps be more happy and sensible.

38. A wise boy must watch his master's eye. If he looks stern, you must take pains, or you will get into trouble; for the quick-tempered must be obeyed more than the mild.

39. If one boy quarrels with another, he must not scratch with his nails, or bite with his teeth, for that is what beasts do; much better hit him in the pit of the stomach; for if you do this you will annoy your adversary surprisingly.

40. If you happen to have in your pocket any silver coins, the gift of your father, or of some friend, you must not keep them carefully, but rather turn them over as fast as you can to those who sell sweetmeats. Silver has nothing in common with philosophy.

41. A sensible boy when playing should often roll in the mud, for doctors tell us that those who

do this are healthy in body. Surely the body must be considered of more importance than the clothes.

42. If any one of your companions has a cake or anything very nice, neglect all the others and court him assiduously ; for if you do this, you will enjoy innumerable good things.

43. But this one point I particularly wish to impress upon you. Neglect your own interests and be zealous for those of others, for if you do this you will be happier yourself as well.

44. The Parthians were the most warlike of all the barbarians, for they used to shoot arrows even in flight, so as to often wound careless pursuers with their darts. On this account they not unfrequently conquered the enemy.

45. Barbarians when they dine do not use knives, but tear the flesh asunder with their hands. Their chief reason for doing this is the fear lest some one, when full of food and wine, should kill one of the people present with his knife.

46. A giant once while fighting with the gods was brandishing in his hand a huge stone which ten men could not lift. But Zeus with his thunder pierced the stone and encircled the giant's neck with his own missile.

47. A greedy man once, when the doctor forbade him to eat rich dishes for fear of falling ill, refused to obey, for he said he did not want to live, unless he could eat and drink what he liked.

48. Procrustes, being a very cruel robber, tied his captives on an iron bed. And if any one was too long in body, he used to cut his feet with a knife, so as to make him the same length as the bed.

FATHER. FRIEND. SON.

49. *Father.* Oh dear, oh dear, what am I suffering? Help me, for God's sake! oh, my poor head!

Friend. You wicked boy, are you beating your father?

Son. Certainly, and am justified in beating him, for he often beat me when I was a little boy.

Father. But I used to beat you unwillingly, because I loved you, that you might become better.

Son. And why should not I love and beat you, that you may become better?

TYRANT. STEWARD.

50. *Tyrant.* Why must I, who am a despotic king, worship Zeus? I don't think him stronger than myself; and if the thunder——

Steward. Be silent, master, for Heaven's sake! for it is not safe either for you to say or for me to hear such words.

KING. GENERAL.

51. *King.* Can you tell me, general, which of those is the elder, or which is the younger? for it is not easy to distinguish them.

General. That one, sire, is the elder, and this the younger.

King. How do you know them apart, for they are alike?

General. Because one has on his face the marks of wounds, for he is fond of strife. The other has nothing of the sort, but his face is unmarked.

COW. PEACOCK.

52. *Cow.* How I pity you, friend, whose wings are nice enough, but your voice is harsh and unpleasant.

Peacock. Be silent, for Heaven's sake! You think so, but I do not. I think my voice the finest in the world.

ASS. OX.

53. *Ass.* Is it not a pity, ox, that you who are so strong in frame, are contented to work and draw the plough and do not wound the farmer with your horns?

Ox. But I draw it willingly, for the farmer in return for that labour (you speak of) treats me well in many ways, and gives me most excellent food.

54. 1. By doing good to all he persuaded every one.
2. Why do you jeer me for not being good?
3. Have not I alone of all a pleasant house?
4. It is evident that you are the farmer's son.

55. A pig once was jeering the other animals because they all benefit their master, "While I alone," said he, "although I do no good, have proper food and a pleasant house. You, horse, draw the plough with great labour. The cow with her milk supports the farmer's children. From the wool of the sheep his wife makes their clothes. Is it not clear that you all are slaves, while I alone am a gentleman?" With these words he convinced the others.

56. 1. It is a terrible thing that our milk fails.
2. Let us send the animals enough food.
3. In the winter I want to kill the pig.
4. All the wool is useless.

57. In the winter there was not food enough for the animals; for the snow covered everything. So the farmer said, "Wife, let us kill one of these animals, for food is failing. The others I do not wish to kill, for they all benefit us in at least one way. But this pig is useless, for he cannot draw the plough, nor does he help us either with wool or with milk. Is it not then a shame that a useless beast should eat the food

of the others? We must, therefore, kill him as quickly as we can."

58. 1. We all like this boy, because he is kind.
2. I wonder that you are so bad-natured.
3. He not only pities but feeds him.
4. I do not find the oaks without trouble.

59. An Athenian boy, being good-natured, not only loved the other boys, but beasts of all kinds. And once while walking in the fields he was astonished at the pigs, because they could not find acorns without much trouble and incredible noise. For the oaks being few did not supply food enough for so many animals. So, feeling pity for them, he determined to feed them.

60. 1. He perseveres in feeding the pig.
2. You must return home.
3. I have come back as soon as possible.
4. I do not understand this that you say.

61. He therefore, having returned home, came back to the same place, bringing a large loaf in his hands, and as one of the pigs was apart from

the others, "Hither, hither," he cried; "piggy, you must not eat nasty food any longer like this; for I want to feed you with this bread." But the pig, not understanding the boy's words, continues to eat his acorns.

62. 1. Who does not wonder why he wishes to do this?
2. At last he persuades the pig, although unwilling.
3. He calls the others to help him.
4. After doing this, he goes away as quickly as he can.

63. The boy, after doing this two or three times, failed to persuade the pig. At last he grasps the pig by the tail, to feed him, although unwilling. But the pig, wondering why he wants to do this, calls the others with a terrible noise. And the other pigs hearing the voice of their brother, come all to his assistance. And the boy through fear letting go the pig's tail, runs off from the spot as quick as he can.

64. 1. All love him, and hate her.

2. The mother wraps the child in her tunic.
3. The boy obeys, though he does not like it.
4. Bring me your other tunic.

65. A Bœotian had two tunics, one purple, the other grey. The purple one he liked, for it was really brilliant. The other he did not like, for it was ugly. One day his mother told him to take his father's dinner to him in the fields. "But," she said, "as you must not wear your purple tunic in the fields, bring me the other out of the chest, that I may dress you in it." The boy was annoyed at this, but dared not disobey openly.

66. 1. The cows in the fields injure him.
2. Who is not punished for being naughty?
 3. The bull being not far off was annoyed.
 4. Let us flee from the place, lest the bull injure us with his horns.

67. But when his mother no longer watches him with her eyes, the boy makes his escape

secretly through the door, wearing the purple cloak. But at no great distance from the house he was worthily punished. For there were feeding in the fields some cows with a large bull. And the bull, annoyed at the purple tunic, in a passion charged the boy. And the boy wishing to escape, ran slowly, owing to his tunic, for it was a long one. So the bull injured his back with his horns.

68. 1. The sheep come down together from the mountains.
2. Let us go up that we may announce these things to the master.
3. The dogs kill the wolves with difficulty.
4. Tell the master that I am present.

69. In Arcadia, as the mountains are big, the shepherds find great difficulty in guarding their sheep. For the mist, rising up from the sea, often hinders them from seeing anything. And the wolves, coming down in a body from the wood, kill the sheep. The shepherds, therefore, to watch the sheep more safely, have keen-scented and courageous dogs, who by their

barking inform the masters that the wolves are near at hand.

70. 1. I have a very excellent dog.
2. The dog follows the sheep, finding out their tracks.
3. The shepherd is in difficulties owing to the mist.
4. A very large wolf is not far off.

71. There was a shepherd named Eumenes who had a dog in courage and sense surpassing all. One night a mist greater than usual hid the light of the stars. Eumenes, being at a loss owing to the darkness, ordered the dog to watch the sheep. The next day, as soon as the sun rises, he follows the dog, finding out its tracks. And he finds the sheep not far off quite safe, and the dog, but on the ground at no great distance a big wolf all but dead.

72. 1. Those who wash the rams have much trouble.
2. No one with impunity resists those who are stronger.

3. Let us push the ram as he is careless into the river.
4. He follows the boy willingly, as it seems.

73. The Cephisus is a river of no great size, in which the shepherds yearly wash the sheep. The ewes, though trembling with fright, struggle a little with those who are washing them. But the rams, as being stronger, the shepherds, after great exertions, drag with difficulty to the river. One day, two boys, holding a big ram by the horns, wanted to drag him to the water. At first he went down not unwillingly apparently, but when he saw the boys were not attending, with a big jump he pushes them into the water, and himself rejoicing escapes to the others.

74. 1. What is it that you hold in your hand ?
2. The judge is within, ignorant of everything.
 3. Two guests are enjoying their dinner.
 4. The maiden continues to flee.

75. This plate which I hold in my hand tells us a pleasant story. On it the painter has re-

presented two houses, a big and a little one, and from the little house there shine out a number of lamps, for inside numberless guests are enjoying a splendid banquet. In this house there lives a judge of high family, who has only one daughter, who is very beautiful. But the girl is not at home, for she is dreadfully in love with the steward's son, and wishes to flee, that she may marry him. And the father, not knowing that his daughter has fled, continues to dine with his guests.

76. 1. The middle ship sails quicker than the others.
2. The fugitives hide in the middle of the ship.
3. After filling a ship he crosses the lake.
4. The father has a whip to beat them. †

77. In the middle of the plate is described a small lake, with small islands on it, and a crooked bridge. Round this lake a number of willows are growing, and the fugitives first cross by the bridge to the nearest island. And then they intend to escape in a ship. But the father,

having heard everything, pursues them with a double whip in his hand, and manning a swifter ship, all but catches them. However, God, having compassion on the fugitives, changes them into doves, and the father is thus cheated of his revenge.

78. 1. What is the rule about dinner?
2. We eat many other things, and soup.
3. Do you blame me for being old?
4. I do not wish to use bitter carrots.

79. The Scythians have many other excellent laws, and especially the one about dinner. For the children at dinner begin by eating soup. If any one won't eat the soup he eats nothing else, but goes away supperless to bed. Now a girl, once not wishing to eat the soup, blamed the carrots for being bitter and tough. For the cook, she said, in cooking this soup used the oldest carrots, and thus speaking she refused to eat.

80. 1. The story-teller pities her grief.
2. I intend no longer to obey you.

3. Why do you delay telling me the tale?
4. You must do everything I tell you.

81. Among the guests there was one Andrides, far the best of the story-tellers of that time. He, pitying the girl's grief (for he was fond of children), said, "My little girl, you must eat up your soup ; for there is a very pretty tale about these carrots which I mean to tell you, if you will obey me." When she heard this, the girl no longer delayed, but did everything that the story-teller bade her, being very eager for the story (for who is there that while young does not delight in stories). And Andrides, smiling, said as follows :

82. 1. Both old and young court her.
2. She happens to be not far off.
3. The young one surpasses the other suitors.
4. In the garden many carrots grow.

83. "There is a fertile garden, my little girl, not far from this house, full of flowers and very beautiful shrubs. In this garden is the house of the carrots, which many inhabit, both old and

young, and of the young ones one happens to be most beautiful, for she has the most curly and greenest hair of any. And many suitors court her, but she despises the others and loves very dearly her cousin, for he excels them all in length."

84. 1. She prays much in order that she may not marry him.
2. I wish to marry her, though she is not willing.
3. You must obey the fat old man.
4. The gods disappoint his hopes.

85. "Now she has a savage and stern father, whom she must obey, although unwilling. For her father has a friend who is the ugliest in shape of all the carrots, for he is short and fat, and he wishes to give his daughter in marriage to him. And, though she makes many a fruitless prayer, she is compelled to leave her cousin that she may marry the fat old fellow. But the gods do not neglect her, for the old fellow, when just going to kiss his bride on the mouth, is disappointed in his hope, for the cook suddenly

pulls him with his hand out of the ground to make our soup."

86. 1. This man has ear-ache
2. We must check his folly.
3. We remember once suffering something unpleasant.
4. We must not strike the man who is encouraging us.

87. A Corinthian once having the ear-ache, sat apart from the others. And, as the pain became no longer endurable, he groaned and wept loudly. A friend, hearing his groaning, wished to cheer the man up. And at first, sitting not far off, he groaned himself and shed tears. Then, as even though he did this he did not stop his suffering, "My friend," he said, "you must not be so despondent, for I remember once suffering myself from ear-ache, and now I suffer nothing unpleasant." Now the Corinthian had long been annoyed at the man's folly, but when he heard this he no longer restrained his anger, but with a big stick smote his comforter on the ear.

88. 1. The Theban wished to jeer the stranger
a bit.
2. My horse is very fast (at running).
3. A stranger who was present was boasting about his horse.
4. You must pay a fine of a talent.

89. The Thebans breed most excellent horses, about which they tell many tales to me at least not credible. And one day a Theban was boasting about his horse (saying) that he was excessively fast. And saying these things he persuaded the others. But to a stranger who was present these things did not seem to be true. The Theban wishing to chaff him a bit, said, "My friend, we must test what I am saying, that I may not appear to you to be speaking falsely; for to-morrow I am resolved that my horse shall complete a course of three stades, before you can drink one cup of wine. If not, I will pay you a fine of a talent." And this appeared absurd to the stranger.

90. 1. He gets his mouth burnt by the wine.
2. He blows the wine, wishing to cool it.

3. Give the stranger the cup.
4. While he drinks the slave mounts.

91. The next day many others collect at the race-course. Among the first the stranger congratulates himself on his good fortune, as if he had already gained the talent. And the Theban, when on the point of mounting, orders a slave to bring out a cup of wine from the house. And he bringing the cup, and smiling a little, gives it to the stranger. And the stranger in his haste drinking carelessly (for the horse did not stop galloping), burnt his mouth. For the slave intentionally had heated the wine. And while he blowing the wine wishes to cool it, the Theban easily completes the distance.

92. 1. The stubborn horse goes backward all the time.
2. The boys sell chestnuts for a small price.
 3. I punished my horse properly.
 4. The master beat the boy for being obstinate.

93. An Athenian had a horse which was obsti-

nate and stubborn, for whenever his master ordered him to go on he would not obey, but always began to go backwards, so as often to break his master's cart. The Athenian being indignant at this, punished him as he deserved. For at Athens many boys bake chestnuts to sell cheap to the passers-by. And the horse once, while jibbing, struck a boy with the wheel of the cart. The Athenian, therefore, jumping out of the cart, snatches up the biggest and hottest of the chestnuts, and, applying it to the horse's tail, persuades him to go on as quick as he could.

94. A king once being stingy and covetous gave his servants very scanty pay. The servants, though in great difficulties, did not dare to make known their poverty to the king, for he was passionate and ill-tempered. At last the steward in the following manner showed his trouble. The king, one day while walking with him in the woods, heard two ravens croaking. And as he listened he wondered what the birds were saying, for they were croaking with great vigour. And the steward speaking at the right moment, "O King," said he, "I am acquainted with the

language of birds, and if you like I will tell you all that they say to one another." And the king, hearing this, rejoiced greatly.

95. Therefore the steward, after keeping silence for a while that he might hear better, uttered a loud cry. "Sire," he said, "the thing is wonderful and incredible, for these birds are talking about us. For one says to the other, 'Is not this the great king who has so many servants? Now he is walking in this wood with the most faithful of all his servants. How lucky is that servant, for the king not only walks with him but talks to him every day like a friend.'

96. "But the other raven said, 'Stop, brother, for you must not think the steward's good fortune worth much. The king loves him, it is true, and is going some day to do something great for him; but while he delays the unhappy steward is so pressed by poverty that he is quite disheartened. For he has at home a wife and three children, whom he loves much. How, then, shall they live if the king is not willing to provide more liberal pay for his servants?'"

The king, when he heard this, laughed as was natural, but the next day he sent much gold to the steward's house.

97. There was once a man named Eudoxus, not a bad fellow in other points, but his friends blamed him for one thing that he was exceedingly fond of drink. One day at a wine-party with several companions, he drank so much wine that he could not keep awake. And the other guests wished to punish him; for all were annoyed at the shamelessness of the man. But to one Philip, who was there, this did not seem to be a good idea, for he was fond of a joke. "We must not," he said, "be too angry with the man, but rather jeer him a bit, if by any chance we may stop his love of drink," and as saying this he persuaded the others, he made the following scheme.

98. He told the servants to take away all the lamps from this room. The servants after doing this, with some trouble aroused Eudoxus from his slumber. He, when aroused, for a time said nothing, for he wondered, as was natural, what

was the matter. For the other guests, obeying Philip, kept on drinking in the dark as if it was light, and did not stop conversing. At last, as everybody else seemed to see, while he alone could not, Eudoxus, struck with amazement, said, "By Zeus, how rightly am I punished for my drunkenness ; for while asleep I have become blind."

99. Megacles, a rich man, had many possessions and six horses. In the same village there was another farmer named Microcles, living not far off. He had only one horse, for he was poor. One day Megacles came to Microcles and said, "Microcles, let us come to an agreement, for your horse is not able to drag the plough by himself. If, therefore, you are willing to work for me six days in succession, on the seventh both I and my six horses will work for you." This seemed fair to Microcles, so he worked for the rich man the six days.

100. On the seventh day Microcles drove the seven horses to his own farm. And being a foolish man he was so proud of his good fortune

that he cried out continually, "How rich I am now, who have seven most beautiful horses." But the other hearing this said, "My good fellow, you must not say this; for six of the horses really belong to me, and you only have one." But Microcles would not obey him, but kept saying the same words. At last Megacles in a passion struck the other man's horse on the head with an axe, so that he died on the spot.

101. Microcles, naturally vexed at the calamity of his horse, shed tears for a long time. At last, as he could bear the grief no longer, he determined to make the whole matter known to the king. So, after cutting off the horse's head, so that he might not seem to the king to be speaking falsely, he went with it to the palace. The king hearing the story, pitied the man, and instead of the horse gave him two very fine ones. While driving the horses home he met the rich man, and wishing to jeer him, "My dear friend," he said, "how much good you did me then, for I sold my horse's head in the town, and now I have two horses finer than the old one."

102. When Megacles heard this, for a time he said nothing from envy. Then as he thought he had better do this also he went homewards as fast as he could, and killed all his own horses with an axe. And after cutting off the head of each, he carried all on his shoulders with great difficulty to the city. And the citizens wondering at the man (for the blood was dripping from the heads so as to stain his clothes horribly) asked him what he was doing. He said he was carrying the heads to the market, wishing to sell them, "for they were worth much money." And as saying this he seemed to every one to be mad, they would not receive him into the city. So getting whips and straps, with showers of stripes they compelled him to flee.

103. The Puritani are said to be so solemn as never to be willing to laugh, not even if any one says the most laughable things to them. One day a stranger, named Matthæus, coming to the city, wished to please the citizens with his art, for he was far the best of the comedians of the day. At the stated time many men and women were present in the theatre. And Mat-

thæus, dressed in a comic garb, said and did many laughable things. The people in the theatre listened to everything carefully, but neither applauded at all nor laughed. At last Matthæus lost heart, thinking he was able to please no one. The next day one of the Puritani meeting Matthæus, "Sir," he said, "how funnily you said everything yesterday. If the women had not been there, I should have laughed myself."

104. There was once a shopkeeper named Gyges, who had a pleasant town-house. Becoming rich, he was no longer willing to remain in the town. So having obtained a house in the country and a park, he hoped to spend his days pleasantly. And living in the country he was pleased with everything else, but at this he was annoyed, that he could not sleep at night. For the rats being innumerable, constantly woke him from sleep by their great noise. As this seemed to be unendurable, he sent for one of the men skilled in such things, and ordered him in return for much money to introduce cats into the house, so as to destroy all the rats.

105. The next day the man came into the house, and bringing in cats, caught a number of rats. Gyges, when he saw this, was glad naturally, but wished to find some device that he might not pay all the money, for he was a covetous man. Therefore he asked the man if all the rats were really gone. "Sir," he answered, "there is not now a single rat in the house; for some my cats have already eaten; others I have alive in this bag; for I have at home a number of hawks who have for a long time been longing for such food."

106. When Gyges heard this he flew at once into a passion, and speaking with a most terrible voice, "How did you dare," he said, "being a man worth nothing, to steal my rats? For these rats are mine, not yours. Is it not abominable that your hawks and cats should eat my rats? But as you have dared, scoundrel that you are, to do this, I do not mean to pay you a farthing for your trouble." The man, overcome by the shamelessness of Gyges, at first said nothing. Then he turned up the bag and loosened all the rats, saying with a mocking laugh, "I wish you and your rats good morning."

107. An Athenian who had an excellent horse watched him carefully during the day, but a house-breaker one night dug through the wall and stole the horse. The Athenian, therefore, when he found this out was in great difficulties, for he had no one to blame for the theft. At last he remembered that one Autolychus was a thievish man and good-for-nothing fellow. So he went to the judges and accused Autolychus of having stolen his horse. And saying this he persuaded most people, for all knew that the man was a thief, and disliked by all the better classes.

108. Therefore the judges, fearing lest they might seem to have condemned the man to death unheard, ordered him to speak if he wanted to say anything in answer to the charge. And Autolychus said, "I do not deserve, judges, to pay any penalty on this account. For I was not in Athens at the time. For I have long wished for the cow of a certain Megarean, and yesterday I stole it. Now Megara is a very long way from Athens." And the judges when they heard this, at once let the man go, for they said it was

not possible to steal at Megara and at Athens at the same time.

109. The Angli, as they inhabit an island, think little of all their enemies. For no enemy is able to invade their land with an army without first fighting at sea. Once, as they had had no experience in war for a long time, they grew so conceited about their courage and power as to become a nuisance to everybody. For if any stranger would not believe them they all jeered him, singing a song like this: "We don't want to fight, but if we must, we have no lack of ships or men or money."

110. And as they possessed so much power they thought it was a pity to fight no one for so long a time. Now it did not seem wise to fight with the other countries, but rather to send an army into the country of the Egyptians. For this people being then in a state of revolt, were out of favour with all men. These they conquered without difficulty. For the Egyptians, when they saw the heavy-armed soldiers, wished to flee and not to stand firm. After this the

Angli grew more conceited than before, and spent several days in admiring their general and their soldiers. For they said that Angli were braver than the rest of the world, and these were the bravest of the Angli.

111. Once, a general who had been defeated at sea, wished the next day to fight on land. As he knew that the majority of his soldiers were discouraged, owing to their former defeat, he said as follows: "Which of us is ignorant, soldiers, that we are the bravest of all men? For we all boast of being braver than our fathers. But there is one thing I wish to remind you of, that men who are brave must not turn and flee. For if any one who is brave is put to flight by the enemy, and will not stand firm, he does not differ in courage from the coward. You, therefore, must to-day be really brave, in hope that we may take vengeance on our enemies for our defeat."

112. A king, once having besieged a town, could not take it by storm. For the walls were high, and the citizens protected themselves

bravely. He determined, therefore, to cut off the means of obtaining provisions. At last the citizens came to such distress that they ejected all the women and children from the town. But the king, seeing this, ordered his soldiers to drive them back into the town by force. "War," he said, "has three terrible handmaidens, who always follow her. They are pestilence and famine and murder. I am using the gentlest maid of the three."

113. Timon, the Corinthian, was so humane that he wished to do good not only to his friends, but also to his enemies. Once, while living away from home, he accidentally injured his foot. So sending for a physician, he required him to heal his disease. But the doctor, being a clumsy fellow, tended him so unskilfully that the disease increased greatly. Timon, having after a long time recovered with much difficulty from the disease, sent the doctor a large sum of money. "For," said he, "now that he has become rich in this way, he will naturally give up his profession. An unskilful doctor is a greater evil to those who are ill than the disease."

114. Stephanus was of all judges the cleverest. One day a man came to him and accused another. "This fellow," he said, "has stolen my dog and fastened him with an iron chain. And now he continually leads him about with him chained like this, so that I may not take him back." Since the other denied that this was true, the judge gave orders to loose the dog. "For if," said he, "the dog is really yours, he will pay no attention to this fellow, and follow you alone." The dog, when let go, at once bolted through the door, not wishing to follow either. For he really belonged to neither of them.

115. A Bœotian once accused his comrade of cheating him about a measure of wine. The comrade came before the judges and declared he deserved to suffer no evil. "For," he said, "while walking to Athens we found a skin of wine lying on the road, holding about two measures. And after finding it we wanted to divide it into two shares. My share was accidentally lowest. Thus, while wishing to drink this, I swallowed his wine also without knowing it." But the judges thought this absurd.

116. Panthea, although a queen, neither in dress nor ornaments differed from the other Egyptians. One day, while walking on a lonely road far from the palace, she met a shepherd. He, not recognizing the queen, cried out, "You must not stay there, woman, for the road is very narrow, and you interfere with the sheep by standing there." When he heard this, one of the guards who was there said, "You scoundrel, are you abusing the queen?" The shepherd, not a bit ashamed at this, replied, "If she really is the queen, she ought to wear a royal dress, so as to be known by every one."

117. A king who always lived among flatterers thought himself the best of all painters. One day, after painting a very bad picture, he asked a flatterer what he thought it was worth. He, wishing to please the king, said, "Your majesty, the picture is most excellent, and worth a talent." The king was delighted to hear this. The next day (for it was a great festival) he distributed large sums of gold among the rest of his councillors. But the flatterer, as he wished to reward him above the others, he presented not with gold, but with the picture.

118. A man named Padius, having on a certain occasion heard about the mines in Thrace that there was a great deal of silver there, wished to become rich himself, and having a brother of whom he was very fond, he communicated his plan to him ; and he, although not willing, agreed to go with him into Thrace, lest he should seem to Padius to be ill-natured. But when the ship was come into the harbour, the brother of Padius was not willing to advance any further ; but having acquired a piece of land not far distant from that spot, he occupied himself in farming it.

119. But Padius, having travelled a long distance, came to the mines, and whilst living there he encountered many hardships. For the soil, being rocky, produced nothing save some bitter fruits, and he wearied himself greatly digging for silver. After a year, having obtained sufficient silver, he went back to his brother ; and having seen him in good condition and cheerful, and his house well ordered and his fields, he said, " How fortunate you are, my brother, who have disregarded worthless silver and live as you

do a most pleasant life in the fields. For I value your good fortune far more than a great deal of silver."

120. Megacles, who was a glutton, spent a great part of his property on his belly; and whilst he gave up everything to his belly alone, he never exercised his body, so he became very fat and was no longer willing to walk, but was always carried in a litter by his slaves. But at last, having fallen ill, as was likely to be the case, he was afraid that he should die; and having heard that a certain physician was accustomed to give away daily to the poor people in the city a great deal of wine and a quantity of food, he wished himself too to be cured by him. "For," said he, "as this man is so philanthropic to the poor, he will certainly deal liberally with me who am rich."

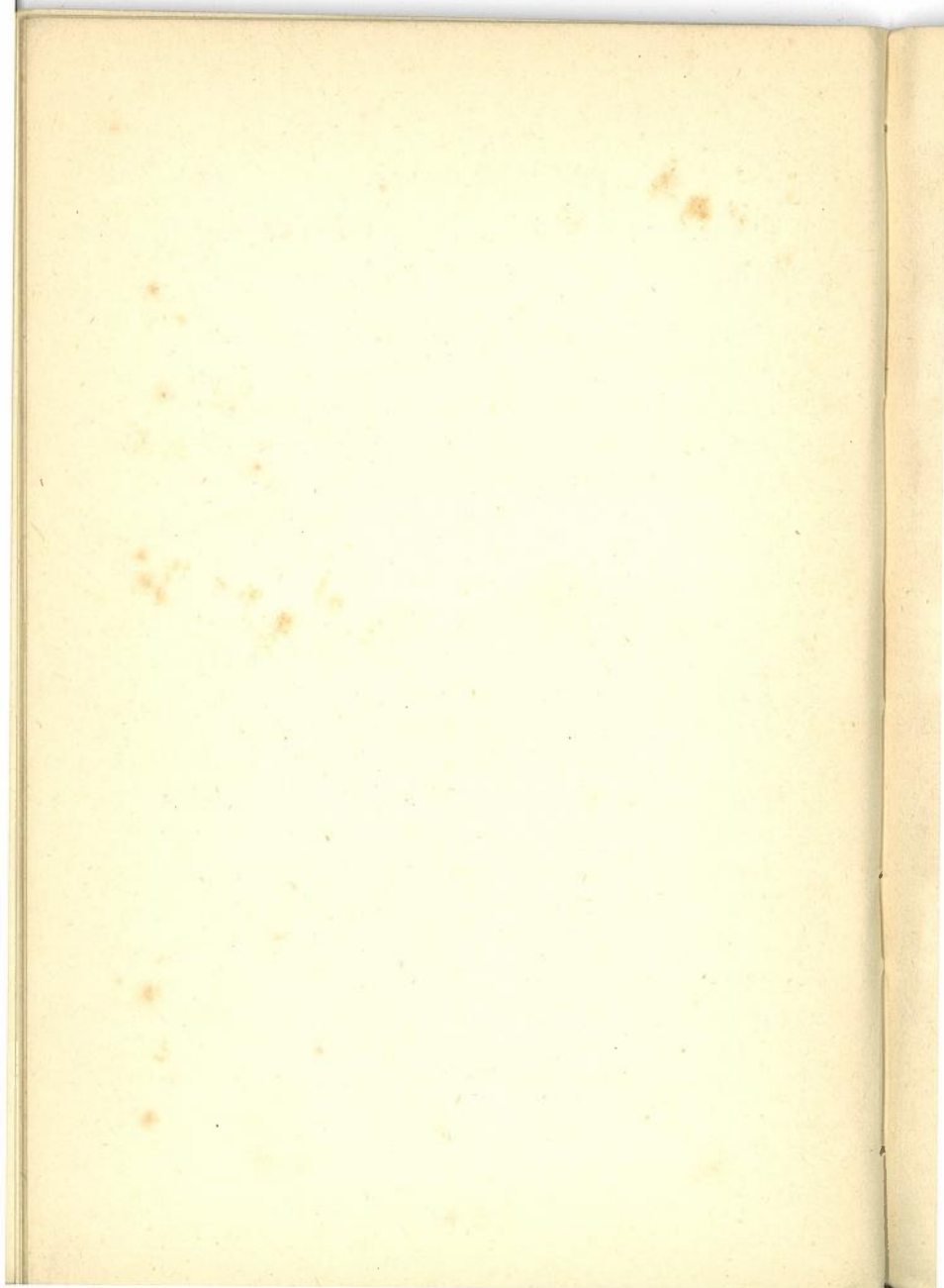
121. Accordingly, having provided himself with a number of attendants and a large train, he was carried by his slaves to the physician. But he, when he saw the train and the slaves, was not pleased, and said, "My friend, if you

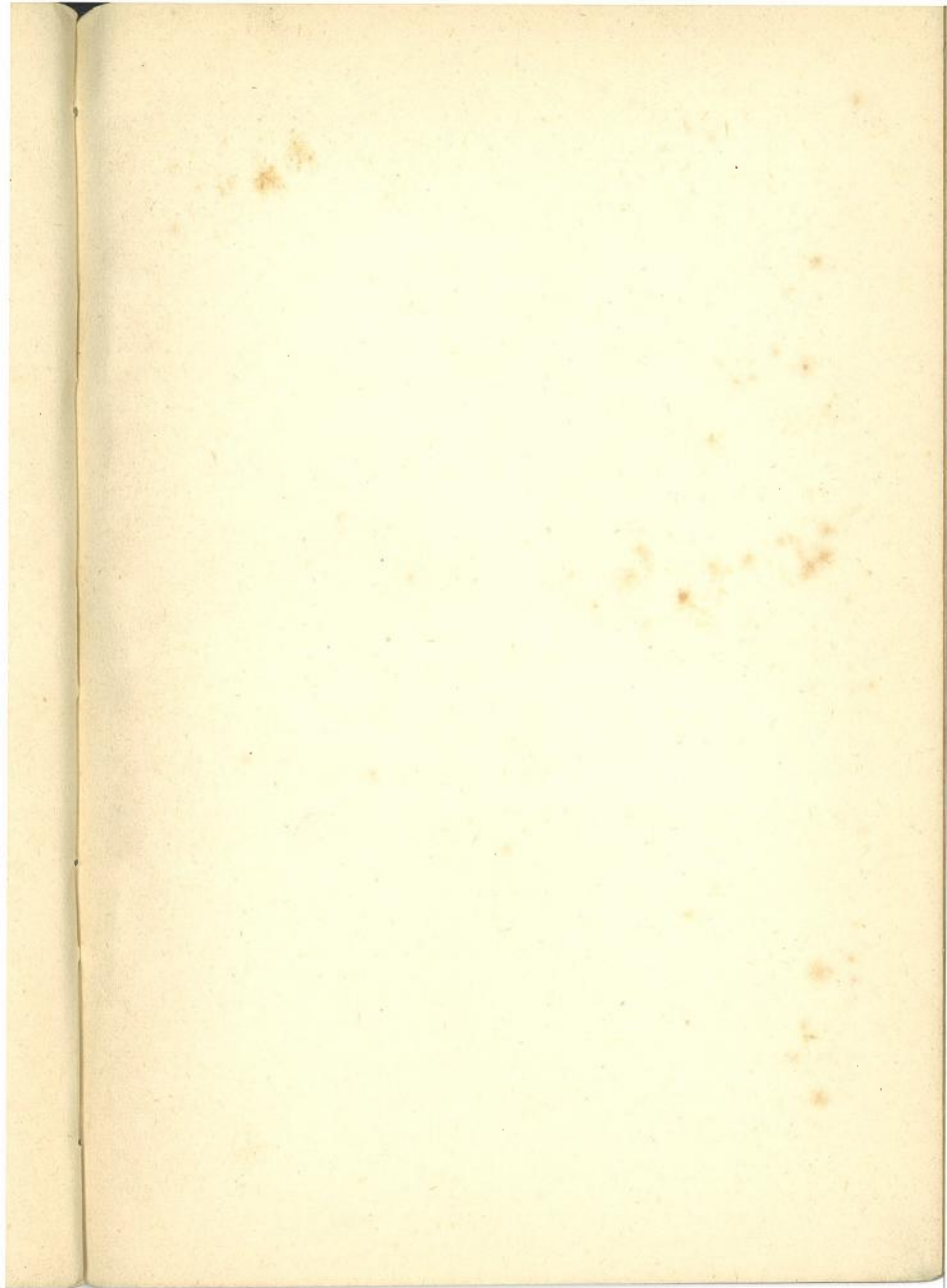
wish really to be cured, you must send away all these things and obey me alone." Megacles, having heard this, at first was not willing to send away his slaves. But before long, when his complaint grew worse, he forthwith went to the physician and said that he would do everything that he wished; and he having received him, gladly invited him to supper, for it was late in the day.

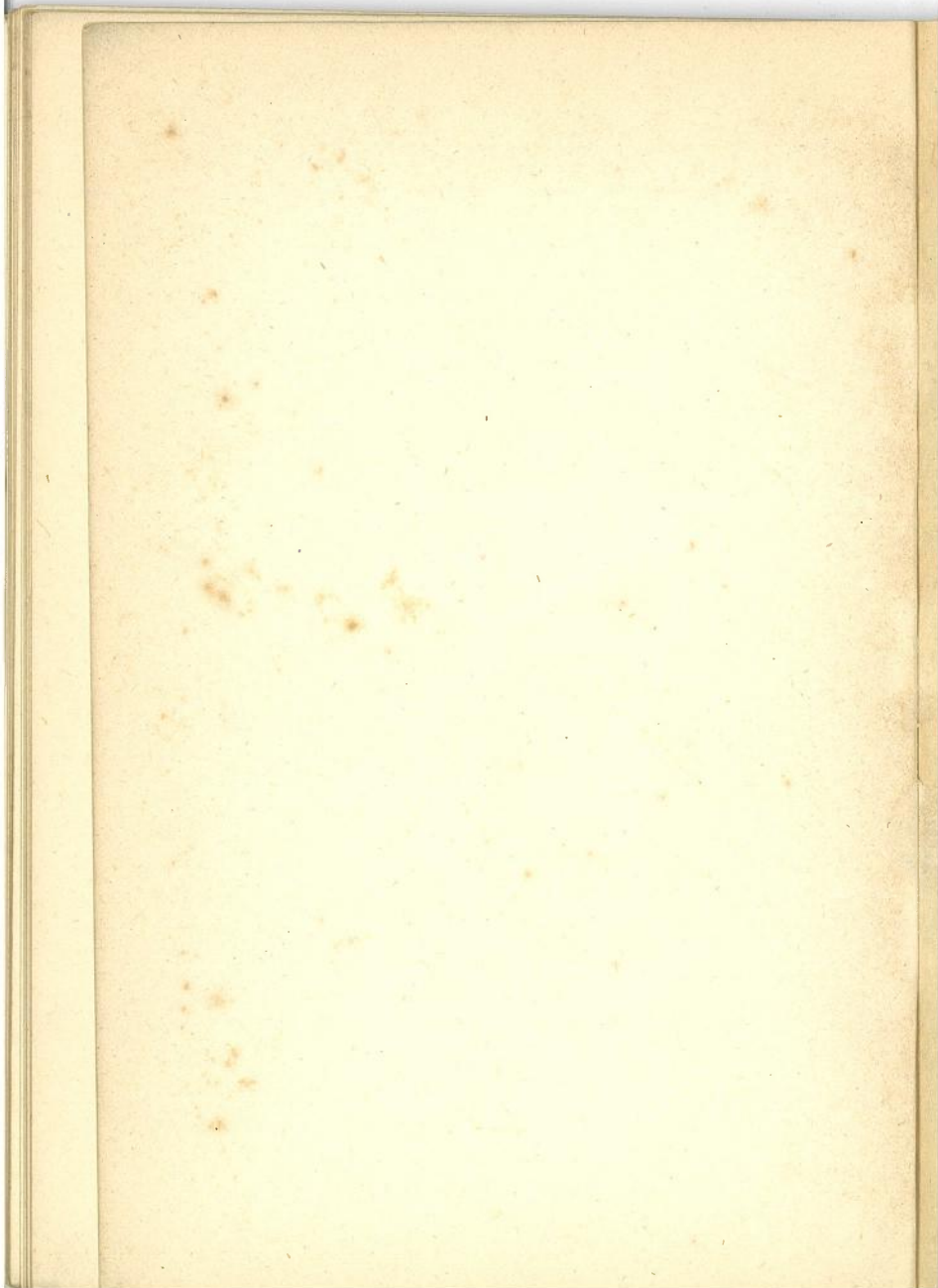
122. But Megacles was pleased neither with the supper nor with the bed. For the one was scanty and the other hard. But, nevertheless, he submitted to everything in silence; and on the next day, early in the morning, the physician desired him to walk awhile in the colonnade, that he might exercise his body before he ate. But he said that he could not walk, "for he was too weak." The physician, therefore, having heard this, made a signal with his hand to his own servants, and they, in obedience to their master, carried the man to an empty upper room; and having done this, they bade him sit down on the floor of the apartment, for there was no seat to sit down upon. And having left

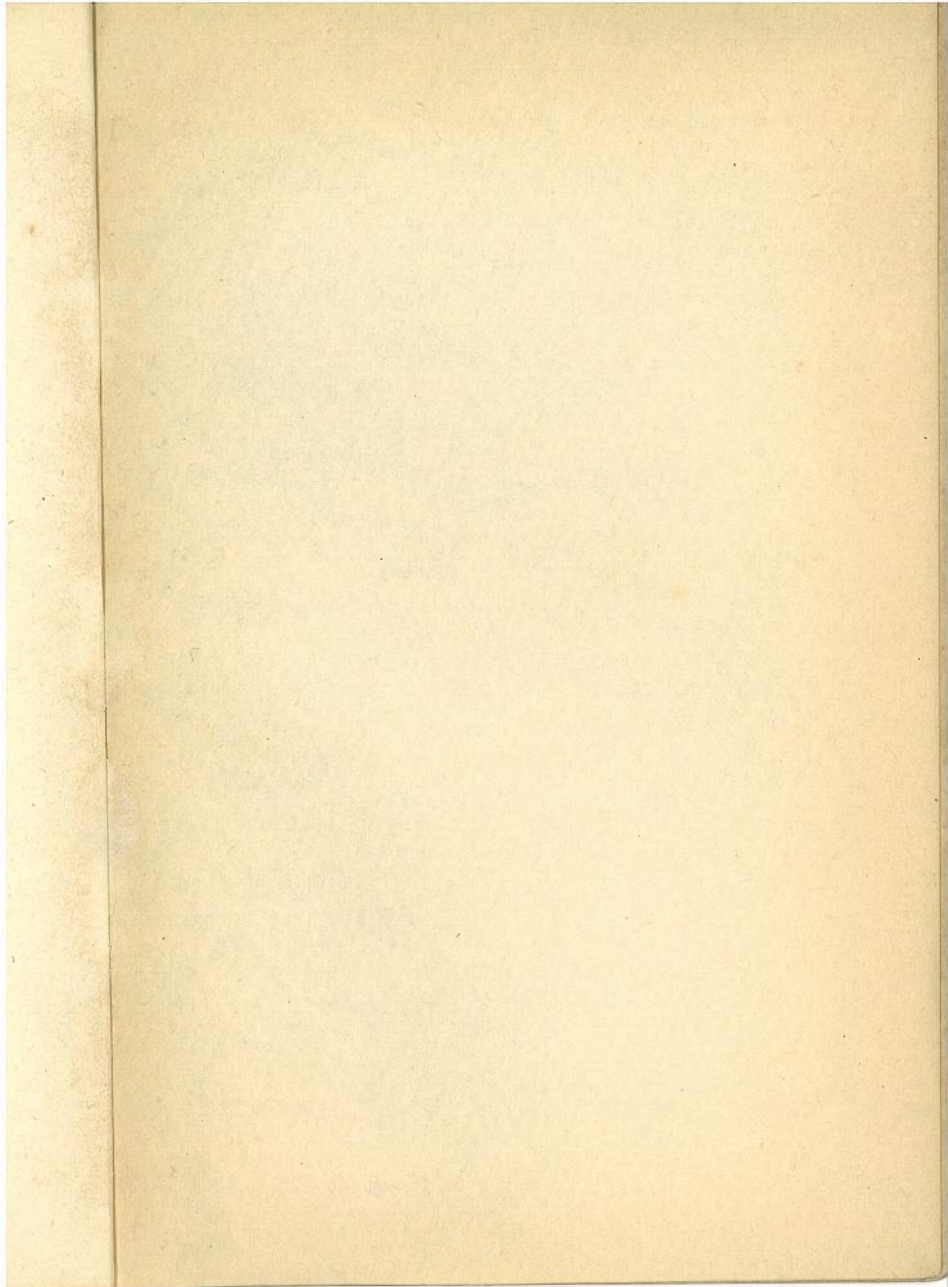
him there, they all went away, and the physician fastened the door of the room with a great key.

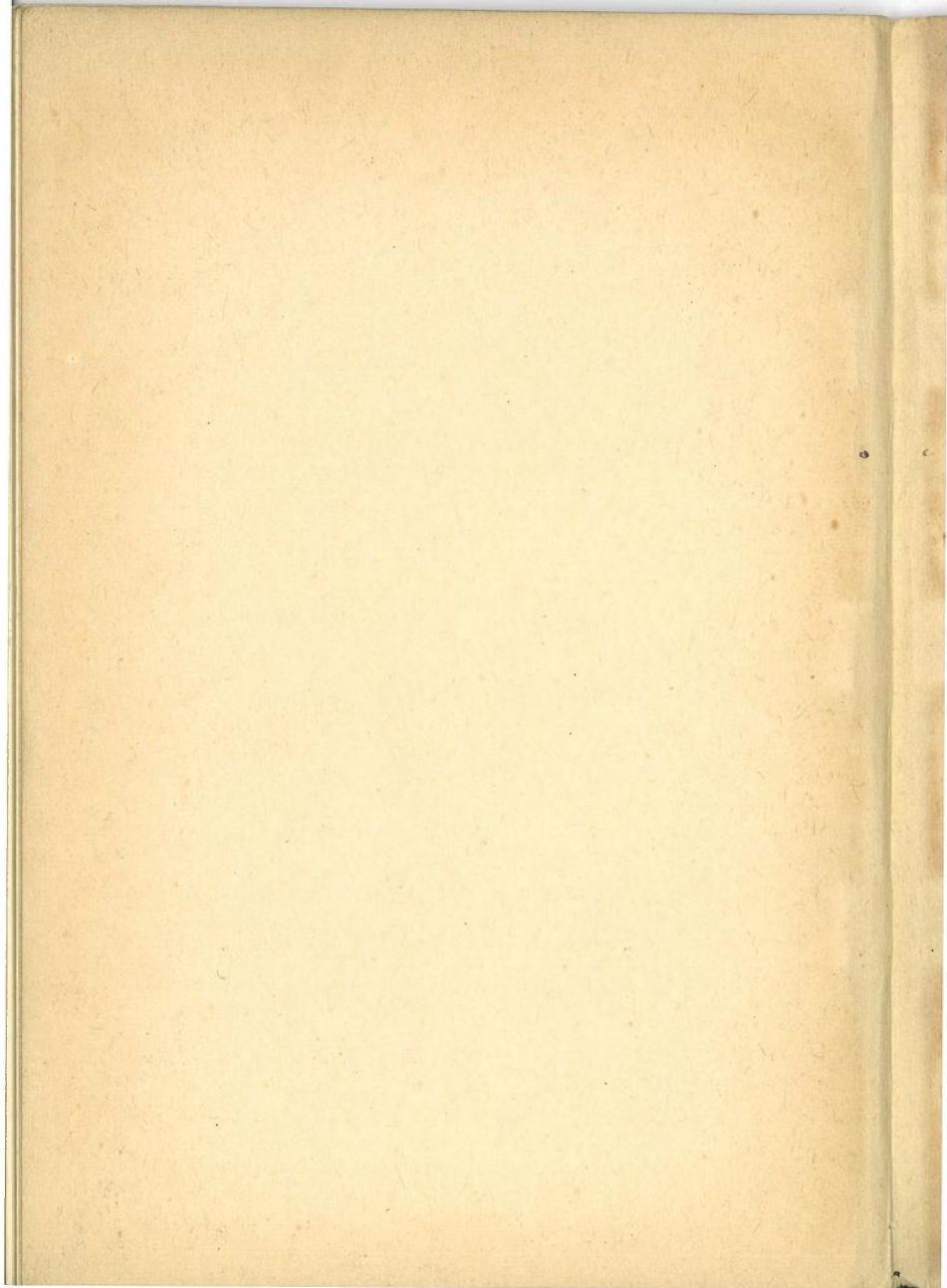
123. And Megacles, sitting on the floor, suffered severely, for the floor was not of wood but of iron, so that it hurt his body wonderfully. But after a short time he suffered still worse, for the slaves lighted a fire under the floor ; and, as soon as the iron became heated by the fire, Megacles was no longer able to remain still, so that at first he sat upright with some difficulty, and then, when the heat of the fire became greater, he jumped about continually lest his feet should be burnt by the fire. Then the physician, when he thought the man had exercised himself sufficiently, unfastened the door. But Megacles, as soon as ever he was able to escape, remembering neither his weakness nor his complaint, departed home as fast as his legs could carry him.

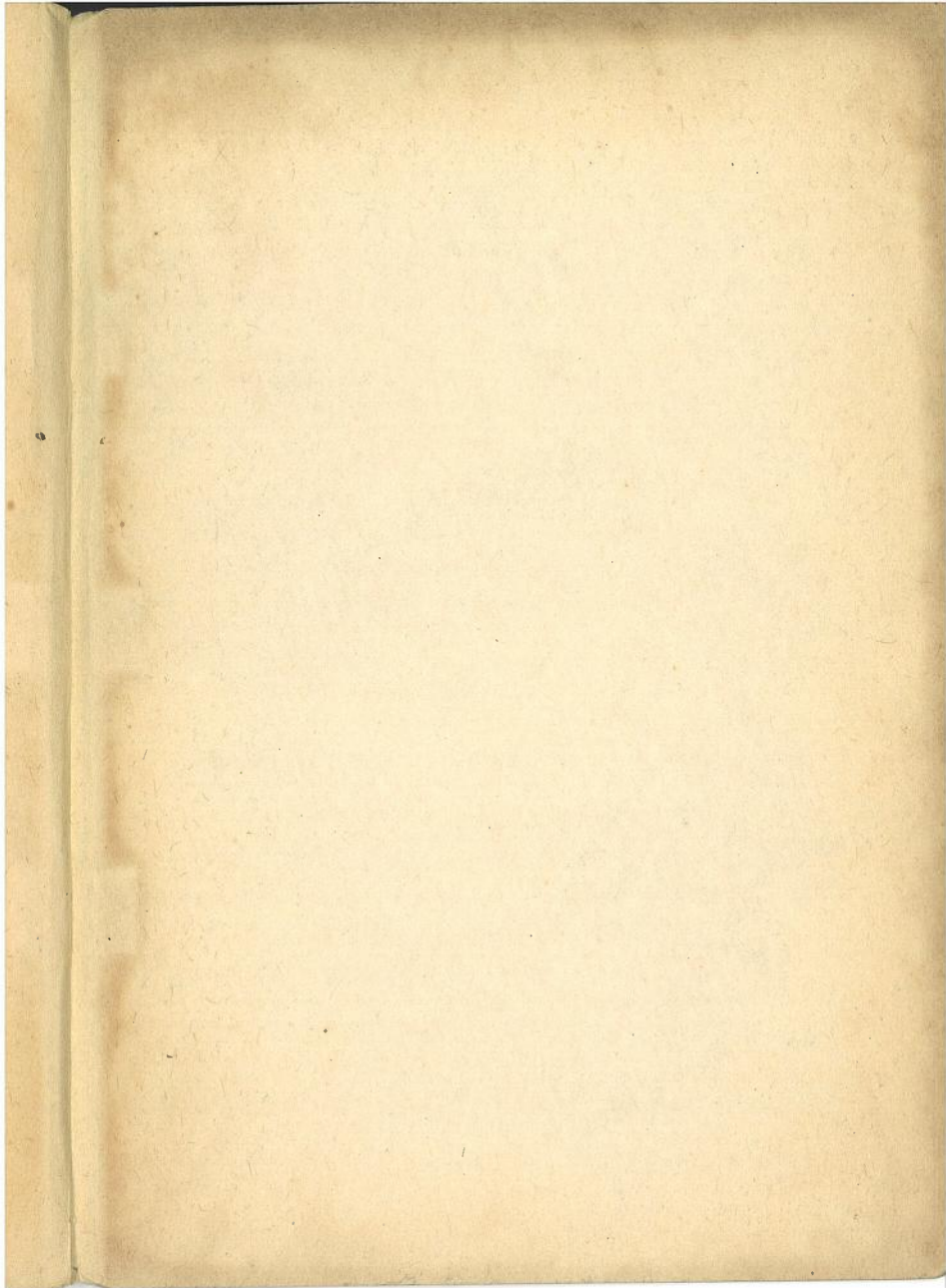












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